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## NOTES AND QUERIES.

ALBINO ROBIN. — In "The Atlantic Slope Naturalist" (vol. i. p. 13) for May-June, 1903, appears the following item: —

"In the 'New York Sun' of May 14, Dr. D. S. Kellogg, of Plattsburg, N. Y., after recording an albino robin, writes as follows: —

"'Now comes an interesting bit of folk-lore. This afternoon, I was telling a gentleman of this city about this bird, and he said: "If you ever see a white robin it is a sign you will live to be a hundred years old." He had learned this from an old French-Canadian here, who died some years ago, at the old age of 103 years. This old man had always claimed that he should live a hundred years, because he had seen a white robin when he was a young man.'"

ARROW-MAKING. — The "Southern Workman" (vol. xxiii. p. 318) for May, 1904, has the following item from "The Indian's Friend": "A Chippewa Indian, according to the 'Indian Leader,' thus describes the primitive Chippewa method of making flint arrow points: 'The flint is boiled in grease, and, while yet hot, a drop of cold water is allowed to fall from the end of a straw on to the spot where a chip is desired to be taken off.' By this means the Chippewa arrow-maker could chip away the flint with neatness and dispatch, and soon convert a rough looking stone into a neat and effective weapon."

"FALSE FACES" (vol. i. p. 197). — The following item, headed "Horrible Rites of the False Faces," appeared in the Worcester "Spy" of October 24, 1902: —

"In Robert W. Chambers's new novel, 'The Maid-at-Arms,' there is a remarkable chapter describing certain Indian ceremonies known as the Rites of the False Faces, which in brutality of incident seems almost to exaggerate the truth. But the novelist has in no wise overdrawn the thrilling scene he depicts. The rites were formerly performed just as Mr. Chambers has described them, and in fact have actually taken place within the last few months, although in a modified form. On the Cattaraugus Reservation in Western New York, last February, the Senecas and the Iroquois celebrated the Rites of the False Faces. Their ceremonies were abridged to omit the actual burning of the white dog, which, on account of its barbarity, was stopped through the influence of white men, and has not been done in 20 years. The dog was burned, and his spirit sent as a messenger to the Great Spirit. In the ritual, last February, a 10-foot pole, painted in stripes of red, blue, and green, and decorated at the top with a small bag or basket bearing a bunch of parti-colored ribbons, was the modern substitute for the white dog. In Mr. Chambers's account, descriptive of the Indian customs of more than a century ago, the white dog is used in all its ghostly significance."

LEGAL FOLK-LORE OF CHILDREN (vol. xvi. p. 280). — The second part of

A. De Cock's article on "Rechtshandelingen bij de Kinderen" (Volkskunde, vol. xvi. 1904, 54-59) treats of "rules of exchange." Many of the formulæ in use are recorded, from various sections of Belgium, with comparative citations.

RADIUM AND MYSTICISM. — In the "Revue Scientifique" (vol. i. v<sup>e</sup> s. 1904, p. 541) is a brief résumé of an article by Prof. Enrico Morselli, which appeared in the January-February number of the "Revista ligure di scienze, lettere, ed arti." The author discusses the renascence of mysticism and spiritualism in connection with the discovery and public knowledge of radium and its properties. Every newly found element has now its "folklore."

RHUS-POISONING. — The belief exists in certain parts of the United States that full-blood American Indians are immune from *Rhus* poisoning, and that eating a leaf of the poison ivy is a preventative against poisoning by that plant. See "The American Botanist," March, 1903; "The Atlantic Slope Naturalist," March-April, 1903.

SPELLING EXERCISE. — Mrs. H. E. G. Brandt, of Clinton, N. Y., sends the following exercise in spelling as "in use in the schools of Central New York less than one hundred years ago. My mother and her brothers and sisters, who must have been in school from 1815-1830, all had it at their tongues' end. The children were required to stand in rows, and spell it by syllables in unison: —

Abīal-James-Rāchel-me-dī me-dū.

Flom-dāffy-down dilly-ma dōit.

Vīg-enteen-Vāg-enteen.

Vēr ny-plan tīg o ny.

Hōny-rōny-jōny.

\*Honorī-fi cā balī ti-tū-di nī letā te būsque.

\* The rhythm here is uncertain.

Sēē-hēē-hōō-dra-hēn pēnse-brāss, clīpper, nīpper-nāss.

Mēni-mōra-clāpper-willer.

Ōver-vēntūr-tūma-rīpper rāt-clāp.

TABOOS OF TALE-TELLING (vol. xiii. p. 146). — Among the Sulka of German New Guinea, as described by Rascher, in the "Archiv für Anthropologie" (vol. i. n. s. 1903-1904, p. 228), tales and legends are told only in the dark or at night. The reason given is that "if they were told during the daytime, the narrators would be struck dead by lightning."

A. F. C.